764 were placed at one end of the spot where the grave was to be dug in such a manner that when the wick burned out the candle lighted. At the other end, the cross was put up. When the hole was ready, the coffin was lowered and covered with dirt. Then everyone returned to their respective houses except the few people who had been near the woman at death or had accidentally touched anything near her after she died. In this case, there were only the Buriers, the apprentice, and one man.

[783] [756] These persons were considered unclean and had to be purified. The medicine man, who was also a Burier but had not assisted at the death, took over. First, he had them bathe in the river, and then, before entering the house, he put hot water in cups made of *bijagua* leaves and poured it over their hands and arms up to their elbows. Inside, chocolate, yuca, and [775] maize were left in gourds for the soul to eat when it returned in the night, and there it [765] stayed for nine days. A feast was prepared for [177] the ninth day and the motions of saying the rosary were carried out as no one really knew the entire prayer.

765 On the tenth day, the *seté hurək* ceremony was observed. Fire was lighted with a stone and *cabuya* (*see* Fibers) wick. This was taken to the cemetery. Among the Talamancan Bribri there is a similar ritual, but the fire must be of cacao wood. Then four cacao beans, four grains of white maize, four *ayote* [825] (pumpkin) seeds, four roosters (because the dead was female, chickens are for the males), and four gourds of chicha were placed in the house for the departed soul. The number is ● [801] important as *sibu* (*see* Theological Beliefs) is supposed to have put four of everything in the world. The task of the Singer was performed [767] by the medicine man and the Buriers, four in all. The history of the deceased was chanted: [533] how she looked; what she did; how she played and planted; where she went on vacations or trips; what she bought and had; in truth, everything pertaining to her life. During this chant the medicine man and the Burier remained apart on two benches placed at the west. This ceremony began at 3:00 P.M. and ended at 11:00 P.M. with a feast of yuca, *tiquizque*, meat, chocolate, and chicha.

Funeral and Bone Burial. Attention has already been called to the custom of burying the bones

756 the largest stone on the bench. Most of the songs referred to certain birds in the woodland. As the aspirant cannot touch the stones until they have been put into his hands, each medicine man took the stones from the center and placed them in the hands of the novice.

[354] It was quite dark, so the first wife made a candle from beeswax, rolling it long, and tore a strip of cloth to wrap around it. When finished, it appeared very much like a licorice whip. She put this candle on the side of the bench so that it lit up everything on it.

The aspirant had had to fast all day within his room. Now two ears of white maize and one raw palmito (which is white) was put inside the room for later use.

At 2:45 A.M. the same ceremony with first chocolate and then chicha was held. This must be done four times during the night. The • [801] number four is bound up with all semireligious acts as it is intimately connected with certain histories of *sibu* (*see* Legends). The head man put two pieces of cotton on top of a carrying bag. Then all went to the kitchen house and brought back a white chicken and a white rooster saying, "We are going to serve the feast" to each person. The witnesses answered, "Good." An iron pot containing bananas and palmito was brought in and the same statements were repeated. The first wife took another bundle of leaves from the *tabanco* and the women served rice and chicken in them. Again there followed the ceremony of the cup being changed from left to right.

At 4:00 A.M., two medicine men, including the chief one, went to the kitchen house with the novice, taking some *aik* leaves. They were followed by the first wife carrying a sick child. This was one of the important steps in the initiation because it showed the aspirant how to go about curing an ill person. The head medicine man took the novice by the hand and together they drew the leaves over the fire so as to soften but not burn them. They fanned the child with the leaves. During this process there was not a whimper from the patient. This was done four times and then the novice repeated it four times alone. The chief man stayed beside the pupil, however, and warned him not to burn the leaves. When [787] they crackled and popped as they were being drawn over the fire, it was considered a good